Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK REVIEWS

Die Kultur der Gegenwart. Die griechische und lateinische Literatur und Sprache. Von U. v. WILAMOWITZ-MOELLENDORFF, K. KRUMBACHER, J. WACKERNAGEL, FR. LEO, E. NORDEN, F. SKUTSCH. Teil I, Abteilung VIII. Berlin und Leipzig: Teubner, 1905. Pp. vii + 464. M. 12.

The monumental work to which this book belongs is announced to appear in three parts, comprising twenty-five volumes. The bare enumeration of the titles would consume too much of the space at the reviewer's disposal, and a general idea of the purpose of the work, which must constantly be borne in mind, may be gained from the general title and from the contents of this volume. In a country where most publishers will not consider a work the pecuniary success of which cannot be demonstrated in advance, one cannot but admire either the liberality of the firm of Teubner or a book-buying public which makes such a work a profitable venture.

To write anything like an adequate critique of this single volume is well nigh impossible, especially for one who, like the writer, has been prevented by our unhappy division of the field of Classical Philology between Latinists and Grecians from being *doctor*, even though he might claim to be in a modest degree *doctus utriusque linguae.* One is tempted, as some reviewers have already done, to limit one's remarks to the subjects about which one is best informed, but that would be to give a very imperfect idea of the contents of the book.

It would be difficult to select a group of writers better adapted to treat the subjects comprised in this volume, which are, following the order in which the names are given in the title: "Die griechische Literatur des Altertums," "Die griechische Literatur des Mittelalters," "Die griechische Sprache," "Die lateinische Literatur des Altertums," "Die lateinische Literatur im Uebergang vom Altertum zum Mittelalter," and "Die lateinische Sprache." More than half the volume is occupied by the first article — an allotment of space which is justified by the length of the period covered, as well as by the relation of the Grecian literature to the others. The treatment, which is not genetic but chronological, embraces five periods extending from the earliest times to the year 529 A. D. It is not limited to the greater names, and nearly twothirds of the article is devoted to the post-classical literature. Stress is laid on the unique position of the Grecian literature as an independent creation, while it is at the same time the source of the literatures of Europe as well as of those of many extra-European peoples. The Homeric question is fully and sanely discussed, and the characteristic differences between the literature of Asiatic Greece and that of the mother-country are pointed out. The specific features of the latter are regarded as in a great measure due to Dorian influences. The brief but brilliant period of the supremacy of Athens in literature was the result, not of any unique advantages which that land or that age possessed, but of the rise of a series of men of genius, a phenomenon which baffles investigation and must simply be accepted as a fact. An appendix gives a summary of the literature of the subject, and, besides, suggests a number of lines along which research would be fruitful. In this latter feature, as well as in general interest and suggestiveness, the article of Wilamowitz is easily first among a number of treatises of unusually high quality.

The Byzantine literature is related to that of Greece and that of Rome, since it is the most important witness to the intellectual influence of the Greek nation from the close of the ancient period down to modern times, while it owes its existence to the protection afforded by the Roman church and state, and is strongly colored by their influence. The Byzantine culture was a mixture of these three elements, Greece, Rome, and Christianity—each of which is discussed at some length—strongly affected also by oriental influences, which still show themselves in Russia and the southern Slavonic races. A brief treatment of the development of the κοινή, and the influence of Atticism, is followed by a survey of the literature in five periods, ending with that of the Turkish domination from 1453 to 1821.

The treatment of the languages, as compared with that of the literatures, seems at first sight somewhat elementary and incomplete, but to trace the influence of the languages on modern culture does not demand an exhaustive account of their phonology and inflection. Greece rendered an important service to the modern world by the development of a complete phonetic alphabet, as distinguished from the syllabic alphabet of Phoenicia. Wackernagel regards the Greek language as giving, on the whole, the truest representation of the parent tongue, since it was least affected by external influences. The effect of Greek on the modern languages is discussed, as well as the advantages of the former for scientific terminology. In the Appendix the need of a thoroughly satisfactory Greek grammar is pointed out, as well as of a great lexicon or thesaurus, for which, however, the time has not yet come.

While the sketch of the Grecian literature might almost serve as a manual for students, Leo limits his treatment to the great writers in the closest sense of the term. The Latin literature is regarded as the means of transmitting the culture of antiquity to the Middle Ages. While the Romans did not lack creative intellectual power, their literature was essentially Graeco-Roman. Grecian influence is as old as the history of Rome, and appears even in the Twelve Tables. Except for these and the other early legal literature the so-called national literature is wholly ignored, which is proper enough in view of the purpose of these sketches. Leo's treatment, too, is chronological, and is brought down to the sixth century, though the greater part of the article deals with the periods from the Punic Wars to the death of Hadrian. The Appendix is confined to a brief survey of the literature, but the article itself, as might be expected, is highly suggestive.

Norden's article overlaps that of Leo, but without repetition. He practically begins with the second century, and treats the subject in two divisions, one preceding and the other following the Carolingian renaissance. A brief chapter discusses the literature of the Middle Ages and the effect of the Revival of Learning. The first division is treated from the geographical standpoint, and the literary activity of the great divisions of the Roman world is discussed in turn. The thorough and early Romanizing of Spain checked the literary career which began so brilliantly in the days of the early empire — only Prudentius and Isidore receive mention as second-rate writers — while the mixture of races in Africa and Gaul gave new life to their literatures, though the latter was retarded for some two centuries by internal disturbances. Norden differs somewhat from Skutsch in his estimate of the so-called African Latin, one of the very few divergencies of opinion which are to be found in the different essays. A generous amount of space is given, as is natural, to Augustine, whose *Confessions* is regarded as a work unique in literature. The importance of the Carolingian revival of learning for the transmission of the classical authors is pointed out, and the principal writers of the following period are briefly noticed. Norden regards Latin as a dead language, which is of course true only in the sense in which he uses the term, and he attributes its death to the efforts of Petrarch and his followers to revivify it by a return to classical models. They thus, however, left the way open for the unrestricted development of the Romance languages, in which the colloquial Latin still lives.

The sketch of the Latin language by Skutsch is an exceedingly interesting one. A brief account of the relations of Latin to the other languages of the Indo-European family, and to those of the Italian peninsula, is followed by a survey of the literature in four periods from the stylistic point of view. The early Latin is happily characterized as Cyclopean on account of its remarkable power of terse and vigorous expression, a feature which was employed as a stylistic device by the later poets and rhetorical writers. The differences between the literary and the colloquial language are emphasized, and it is shown that many of the views which have been expressed about the characteristics of Latin are erroneous, since they are based on the former exclusively. Latin is not essentially a logical tongue, nor is it meager, but it is capable of expressing all the emotions of the human heart. The influence of Latin on the modern languages is discussed and the Latin writings of mediaeval and modern times are briefly noticed. He closes with the words of Schopenhauer (*Parerga* II § 299) on the narrow horizon of one who has no Latin, as compared with the breadth of view which a knowledge of the language and literature gives.

It is hoped that this very brief and inadequate review has at least made it clear that the book is one which is full of inspiration for the classical scholar, as well as a storehouse of arguments to support the faith which is in him. In the course of a careful reading of the book, with a rereading of many chapters, the reviewer has noticed no misprints, which may be, however, because the interest of the work prevented his thoughts from dwelling on typographical details.

John C. Rolfe
University of Pennsylvania

The Religion of Numa, and Other Essays on the Religion of Ancient Rome. By Jesse Benedict Carter. London: Macmillan & Co., 1906. Pp. viii+189. $1.

American classical scholarship has usually busied itself with the editing of texts, or with the writing of monographs dealing with some phenomenon or group of phenomena in the domain of grammar or exegesis. Such labors, useful and necessary as they are, afford little scope for the display of literary ability, and seldom give much evidence of that refinement of style and power of sympathetic appreciation which the study of ancient culture is supposed to develop. It is therefore with great satisfaction that we turn the pages of Professor Carter's book, in which the results of accurate scholarship are presented in a style that is unusually graceful. The author has the artist's faculty of introducing details only so far as they serve to emphasize the effect of the whole, and we rise from the perusal of his book with clear and definite conceptions.

The book contains five essays—"The Religion of Numa," "The Reorganization of Servius," "The Coming of the Sibyl," "The Decline of Faith," and "The Augustan Renaissance"—each of which "deals with